

prevent the improvement extending to others who might equally require it; hence, in different districts, particular expedients might be used in performing the various operations; yet, being practised in a limited circle, each community might remain ignorant of the other's advantage; and this state of things in great measure continues in every country, but particularly between distant nations.

The Chinese, for instance, possess many advantages of which we are ignorant; and they certainly are unacquainted with many of ours: yet, was a free communication between the two countries established, the particular improvements of each, in all probability, would be combined to the benefit of both. But, even under the same government, or in the same province, it is some time before a combination of knowledge can take place; but in proportion as the difficulty of communication is removed, the spirit of enterprize increases, and neighbouring associations begin to mingle, their habits and customs assimilate, each transmits its improvements to the other, and each feels the beneficial effects resulting from the union.

This system of intercourse, and benefit, would continue to extend, as the difficulties which withheld, or obstructed, it were removed; and eventually small societies would become a large and social compact; bringing their various improvements into one common stock: a knowledge of mechanics would spread, and greater comforts would result from less labour.

An active man thus situated, and feeling himself by this means in possession of more than was absolutely necessary for his subsistence, would indulge his natural propensity to barter: each would wish to dispose of the surplus of his particular labour, in order to purchase a portion of the labour of others, which his necessities, or
luxury,

luxury, might require; thus the farmer barter his surplus with the tradesmen; the tradesman his with the farmer; the towns exchange the work of their artisans for that of the country; the country its produce for that of the towns; the carpenter, the smith, the weaver, the taylor, the tanner, the shoemaker, the butcher, the brewer, &c. artisans, and professions of all kinds, have reciprocal demands on each other; for not only the elegancies, but even necessities, of life.

It is indeed curious to reflect how, by the refinement of art, and division of labour, the united exertions of thousands combine to produce those things which familiarity exhibits as trifling, yet absolutely necessary to the comforts of existence.

"Observe," says ADAM SMITH, "the accommodation of the most common artificer or day-labourer in a civilized and thriving country; and you will perceive that the number of people of whose industry a part, though but a small part, has been employed in procuring him this accommodation, exceeds all computation: the woollen coat, for example, which covers the day-labourer, as coarse and rough as it may appear, is the produce of the joint labour of a great multitude of workmen; the shepherd, the sorter of the wool, the wool-comber or carder, the dyer, the scribbler, the spinner, the weaver, the fuller, the dresser, with many others, must all join their different arts in order to complete even this homely production. How many merchants and carriers, besides, must have been employed in transporting the materials from some of those workmen to others; who often live in a very distant part of the country? How much navigation and commerce in particular; how many ship-builders, sailors, sail-makers, rope-makers, must have been employed in order to bring together the different drugs made use of by the dyer, which often comes from the remotest corners of
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